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THE PRESENTATION

On November 21/December 4 the Holy Church celebrates one of the twelve great holy days, a bright and joyous event in our church life. It is the Entrance of the Blessed Virgin Mary into the temple. Her saintly parents presented her as a three-year-old infant in accordance with the vow they had made to consecrate her to the Lord. She lived in the temple about eleven years.

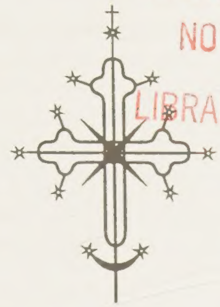
St. John of Damascus, who lived between the years 676 and 750, wrote about her years in the temple. "She grew up in the house of God, nourished by the Spirit, like a fruitful olive tree (Psalm 52:8), she became a dwelling place of every virtue, turning her mind away from every worldly and carnal desire. This was fitting for her who was to conceive God within herself. She kept her soul and body virginal, for He is Holy and finds rest among the holy. Therefore, she sought and strove after holiness and was shown to be holy and a wondrous temple for the most high God."

The Entrance into the Temple is considered as a great Holy Day, which is called in the hymns of the church "the harbinger of God's good-will toward man." Starting with this Holy Day we begin to sing "Christ is born ..." during the Matins.

We are instructed during the Vesper Service "Let us celebrate this day, O assembly of the faithful, as a spiritual feast. With great love, let us honor the maiden of God, the Virgin and Mother of God, as she is presented to the temple of the Lord, for she was chosen from among all the generations to be the dwelling-place of Christ the King of us all! ... You mothers, cast away sadness and regret and follow the one who became the Mother of God and the cause of joy to the whole world and glorify her. Let us then all together cry out in joy with the angel our salutation to the woman full of grace who is always interceding for our souls."

* * * * * *

America is No. 1, thanks to our veterans.



This is number 10 in the series of wrought-iron crosses which have been removed from Eastern Christian Churches in the Carpathian area. Most of them have been removed from churches in southern Poland; many in the past few decades. Many of them have been taken to the Lemko museum just north of the Slovak border.

On this cross we note that stars decorate the two-bar cross instead of the usual crosses. It has the crescent at the bottom of the cross without the sun at the top. However, there is a cross appended to the very top of the cross and star. Please note the line cross within the cross.

GOD IS FORGOTTEN

Many Americans seem to be in a state of collective amnesia when it comes to remembering the origins of the much-loved national holiday – Thanksgiving. What does Thanksgiving Day stand for? Do we express gratitude for our bounteous blessings?

The beginning of the observance dates to 1621 at Plymouth, in present-day Massachusetts. In grateful appreciation to God for having preserved them through the trials of their first difficult year, the Pilgrim settlers, led by Governor William Bradford, set aside a day for feasting and thanksgiving.

In 1789, George Washington established the first national day of Thanksgiving. Through subsequent presidential proclamations, an annual Thanksgiving Day became fixed in the national calendar.

Compared with Thanksgiving's original

(Continued on Page 39, Col. 1)

OBSERVATIONS ON CARPATHIAN TOURS

What is everyday life like in the Carpathian area which includes the southern part of Poland, the eastern part of Slovakia and the western part of Ukraine?

Medical care is limited. The doctors, as well as other medical personnel, are paid very little – when they do get their paychecks. We have met medical doctors who have left the field to try their hand at other endeavors. We especially think of a heart surgeon who is now doing menial work. For those that remain in the medical profession, it is frustrating because medications are practically non-existent. We had occasion to go to a large city hospital in Presov, Slovakia. We were fascinated by the examining room. It resembled a pre-World War II room in the U.S., which had not been kept in good condition. The equipment, what there was of it, appeared to have been repaired so much that it looked shabby. The whole effect was one of disrepair. But there was a computer to figure out our bill – $135 plus pills $15.

If one dies in a village – at home, and most people do, no undertaker is called. The family or friends prepare the body for burial. The burial takes place within 48 hours. The priest comes to the house for the service and when it is completed, the body is taken directly to the cemetery. The Psalter is read, all the while the body is in the home. Following the burial a memorial meal (komashnja) is served. The cemeteries for the most part seem neglected; but there are so many generations buried in them. Perhaps, we forget that our cemeteries, especially church cemeteries, had the grass cut once or twice a year with the men using scythes. The cemetery was neatened for the annual blessings around Pentecost time. Now our cemeteries look like parks with the mowed grass and regulations of grave upkeep – do's and don'ts.

Although communication is improving between the U.S. and the Carpathian

(Continued on Page 39, Col. 1)

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CHRONOLOGY

NOVEMBER 1998

DIED: Matushka Barbara Skvir, N.J.
Matushka Julia Isaac, Colorado

THERE IS A SHORTAGE of military chaplains in the Air Force and Army. Interested, call Fr. Pelesh: 410-750-9298.

THE SYNAXIS FELLOWSHIP will host an Advent Lecture on Saturday, Nov. 21 at 1 p.m. at the Holy Cross Greek Orthodox Church in Stroudsburg, PA. Bishop Suriel of the Coptic Orthodox Church will lecture on "The Holy Angels in the Orthodox Christian Tradition." Admission is free. For reservations and additional info, call: (717) 476-2530.

A BOOK OF EPISTLES in the Ukrainian language is being distributed through the churches in the Ukraine. It was the missionary project of the Ukrainian Orthodox Church of the USA. For info, write: Epistle For Ukraine, PO Box 495, So. Bound Brook, NJ 08880.

LA STRADA is an international anti-trafficking organization which was founded by the European Parliament. A branch has been established in the Ukraine and others are planned for other former Soviet countries. The term "trafficking" encompasses a broad range of activity centered around the "trade in human flesh" such as the selling of children, forcing women into prostitution or men to perform dangerous and menial labor.

WRITING TO PATRIARCH ALEXII, Metropolitan Anthony Bloom (England) said: "Orthodox Christians should finally realize that Rome's sole goal ... is to swallow Orthodox Christianity. Theological dialogue appears to be a cover for this policy," he said.

ECUMENICAL PATRIARCH Bartholomew is quoted as saying that NATO's expansion towards the former Communist countries of eastern Europe should not create a new division between Catholics and Protestants in western Europe and Orthodox in eastern Europe. He saw the creation of a new split in Europe with the entry into NATO of only those countries with a Roman Catholic or Protestant tradition.

AN ORTHODOX HOME FOR THE AGED provides private rooms for its residents. Daily Orthodox services are held and the rooms are wired to let those non-ambulatory hear the services. A Russian Orthodox ambiance is maintained. Cost is about $1000 a month. For info, call Matushka Maria Fedorowski, 914-356-8399 or write Home, 100 Smith Rd., Nanuet, NY 10954.

IN KENAI, ALASKA the rectory is being restored. Built in 1880, it is now the oldest standing building on the Kenai Peninsula. When it was being built, every family in the parish had to contribute 5 hand-hewn logs. These can still be seen on the back of the building where the ax-hewn logs are exposed, interlocked by square notching, secured by square nails and sealed with moss. The log frame touches bare ground. Since the building is part of the National Historic Landmarks, a $200,000 grant was received from the National Park Service. $50,000 is still needed. For more info or help, write Russian Rectory Restoration, PO Box 1227, Kenai, AK 99611.

THE ANTIOCHIAN ARCHDIOCESE held an Archdiocesan Spiritual Court in Los Angeles, CA on May 26. Seven priests, 11 deacons and 1 layman were found guilty of several infractions. The clergy were laicized and all 19 were excommunicated.

THE HEADLINES on articles in newspapers discussing the finding of the relics of St. Alexander of Svir, a saint of the 16th century, were tasteless. The body of the saint was found in a wooden box in a cupboard of an Anatomical Museum in St. Petersburg, where they had been placed after being taken from the St. Alexander Svir Monastery. Myrrh is being exuded from the relics.

CHRIST OF THE HILLS MONASTERY in Blanco, Texas, north of San Antonio, has 36 students enrolled in its New Sarov Pastoral School. The Monastery is in need of help to extend its Novitiate building. Five novices have been housed in an Army surplus tent. Also needed are funds for cisterns to collect water. Christ of Hill Monastery, Blanco, TX 78606--1049.

Gift Suggestions

A subscription to **The Orthodox Herald**. Your friend or relative will receive 12 issues for $7 or 24 issues for $10. What a reminder of your thoughtfulness! Order from **The Orthodox Herald**, PO Box 9, Hunlock Creek, PA 18621.

Membership in the Carpatho-Rusyn Society, 125 Westland Drive, Pittsburgh, PA 15217. For those interested in the Carpathian Area. Get a newsletter with history, genealogy, customs, etc. Send $20 a year or $10 for seniors.

A 60-minute video **A Treasury of Carpatho-Rus Songs**. This video features an 11-piece orchestra and 24 singers playing in concert at Duquesne University School of Music. One video and a song book is $30 from Jerry Jumba, 312 Hamilton St., McKees Rocks, PA 15136.

A handmade kiot (outside shrine). Replica of those seen in Eastern Europe along the roadway. Wonderful for yard. The kiot has a 5x8 ikon incased in an 8" wide, 20" high and 9" deep handmade wooden case. Contact George Walko, 21 Natalie Rd., Bedford, OH 44146-2127. Or call (240) 232-3133. Cost $100 – no other charges. All proceeds go to the benefit of Lemko area in Archbishop Adam's diocese, Poland.

Available from the Herald, P.O. Box 9, Hunlock Creek, PA 18621.

Counted embroidered Easter basket covers made in a Carpathian village - $30. Set of 2 metallic ikons: Jesus and Virgin Mary, 4x3 inches, $20. Cedar wood key chains with a Russian cross cutout 2 1/4 x 1 1/2 inches and same design but magnetized for refrigerator, etc. $5 each. No other charges. Phone (717) 256-7232.

"We Magnify Thee" CD. Hymns of the Church, East and West are played on a synthesizer by Sue Talley and recorded by her husband, Dana. Different. Very soothing music, good in auto – will help get rid of road rage – and to calm the soul. Order from Oakwood Publications, 3827 Bluff St., Torrance, CA 90505-6359 or call (800) 747-9245.

"Byzantine Glory" CD. Divine Liturgy selections sung by the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral Choir of 50 voices, directed by Dr. John I. Mayba. We thoroughly enjoyed this recording after our ears were attuned to slight changes in the words. We remember such full choirs with this particular sound from our youth. The basses are exceptional. Order from Holy Trinity Cathedral, 1175 Main St., Winnipeg, MB, Canada R2W 3S4. Send $15.98.

• God is Forgotten

religious setting, this annual celebration has become an almost exclusively secular event.

However, Thanksgiving does not lack for human warmth and love. It is a time when families make strong efforts to get scattered members together.

But for many the day revolves more around turkey dinners and sports, especially televised football, than humble appreciation to God for His infinite goodness and mercy.

Take note how seldom God is acknowledged, or even referred to, on television or in the newspapers on Thanksgiving Day. Except for religious broadcasters, or an occasional newspaper article on the history of Thanksgiving, God is no longer a part of public consciousness or discussion on a day originally set aside apart in His honor.

We are the most prosperous people the world has ever seen! Even the poor among us live in princely comfort compared to some in other lands. Our country is famous for its beauty and fruitfulness, our cities are as modern as tomorrow, and our future glows with promise. God has indeed been good to us.

But with His bounty of wealth and power, God has given us responsibilities. Because we have so much, we are called upon to share. And we are required to work and pray for the end of ignorance, poverty and suffering wherever they are found.

To be able to give is a blessed privilege. Let us fill our churches and join in heartful thanks to God that we have enough ... and more than enough ... to share.

Let's not forget to be thankful on Thanksgiving Day.

And let's not forget Whom we should thank.

•Observations on Carpathian Tours

area, it differs in the three countries. A letter to the Ukraine takes from 15-30 days. Nothing of value can be included in the letters or packages. This is why those in the know hire a courier service. Now that phones are becoming common in the individual homes, direct calls are possible. The cost varies from $1 to $2.50 a minute. Note must be made of the time difference, which is 6 hours between eastern standard time and 7 hours when daylight savings time is in effect.

Everything is closed on Sunday. The day is reserved as a day of rest. Going to church services is an experience not soon forgotten. As you approach the church, you will not find many cars parked. You have a sinking feeling that you will be the lone worshipper. However, when you open the door to the church, you find that it is packed. When the ever-present babas see that a stranger is present, pathways are cleared and one is prodded and guided by one baba and then another to the very front of the church – a coveted place of honor. You may even find yourself on the kleros!

If there is no choir or when there is, it does not sing the whole service. The whole congregation sings – and we mean sing! They know the whole service. They attend not only the Divine Liturgy on Sunday mornings but the Matins as well. Often they sing to the Lord for four full hours. Communion without confession is prohibited. Communicants accept the sacrament only a few times a year, but some take the blessing of the chalice while the Thanksgiving Hymn is sung: "Let our mouths be filled with Thy praise, O Lord..."

We were fortunate to be in a village Novodavidkovo, near Muchachevo one Holy Week, Easter and Bright Week and Christmas. The joy and exuberance of the worshippers was contagious. It was a sight to behold when two to three thousand baskets of Paschal food were blessed! We were told that in Uzhorod at the new Orthodox cathedral over 30 thousand people attend the Midnight Services, packing the huge new building, the smaller bell tower chapel, and filling the large plaza near the church. Some of our fellow travelers have expressed a desire to experience this!

CHRISTMAS OR NATIVITY FAST

From Nov 15/28 through Dec 24/Jan 6 we observe the Nativity Fast. This is sometimes called Philipovka because it starts the day after St. Philip's Day. This fast is a forty-day fast.

From the day of The Presentation of the Mother of God into the Temple (Nov 21/Dec 4) we start to sing hymns in honor of the Nativity. Especially at Matins, excerpts from the Christmas Canon are sung. We are all familiar with "Christ is born – Glorify Him! Christ has descended from Heaven – receive Him! Christ is on earth – be uplifted! Let all the earth sing to the earth, and you people, sing in gladness for He is glorified."

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shutko eede OK. To u Americee me kazhem "Summer time the living is easy."

Yah taking it easy sese leeto. Yah shla nah many picnikee. Tam nashe selluyut nasyu yedu – halupki, kolbasu z kapustu, perohi, ee Amerikanskee hamburgee, hotdogzee ee shitkee sort of keksee.

Noh yah neh eedu nah anymore picnikee. Yah mala takee experience zhe yah too embarrased showing me face. Tak peshlo. Tam hraloo takee dobreh polka band. Yah taping my nogee noh yah neh tansovalah boh bullo barz teploo. Yah seedyila ee balakalah with znakomee ot vasheho sela. At the same time yah watchuyyou yak shetkee mayut good time. Then leader of bandyu kazeh zhe ohn budet hratee couple old time jitterbug pieces. Banda nachalaa hratee es nasha krayanka prezla doh memeh ee kazhe "Come on Hanya let's dance this one – just like old times."

Yah started to stavatee kolee me staree kazhe, "Don't make a fool of yourself." Yah neh znalah what to do. Krayankah tam stoyala ee watching everything. Yah neh hotchila for her to znatee zhe me husband boss. Yah felt like teenager again ee bowed to peer pressure. Yah grabovala krayankas hand ee me peshlee nah dance floor.

Krayanka dobra tansorka. Me malee takee good time zhe yah zabula zhe it's not ee yah zabulah zhe yah no longer teenager. One number, druhi number – we were swinging. Yah neh znam yak toh skazatee po nazemu. By third number – we became fancy. Then it happened. Yah put up me arm zebi krayanka peshla under kolee yah neh mohla put it down. Me back went out. Yah neh mohla moveovatee. Yah tam stoyalaa yak statue in middle of dance floor. Yah couldn't move. Yah taka grateful zhe me staree was watching ee preshol doh me rescue. Ohn helped me off dance floor while krayanka was making takee fuss zhe everyone was watching. Kolee yah made it to me table shitkee started to clapovatee. Yeh neh znala what to do yah became taka chervena.

Yah dam me husband credit zhe ohn neh kazal, "Yah told you so." Yah teper znam zhe yah mam rhythm of 16-year-old noh me body yesche toh neh znaye.

Budte zdrove,

No more swinging Hanya

FUNDS

BOTH ALASKA AND MISSION - John Russian, Halina Belsky, Veronica Thoryk, Olga Kovalenko, **Mary Banks**, Ethel Watlock.
MISSION - Helen Allen
ALASKA - **John M. Peregrim**

THE BABAS TAUGHT ME

As we drove from the church, Baba said, "Well, I guess the honeymoon is over for the priest."

This statement caught me by surprise as our priest has been married for several decades. "What do you mean honeymoon?" I asked.

"Well," Baba explained, "I guess he has had enough of the bad conduct of some of the men and committee and he dared speak out about it."

It seems that some of the men will not enter the church proper. They stand in the entry where they are free to go in and out of the church. They spend their time smoking in the front of the church or in the cellar. They usually take their first break after the reading of the gospel.

Then there are the committee members who take their jobs very seriously. They head into the cellar with the collection plates right after they make the collection. They count the collection and miss more than half of the Divine Liturgy.

Thank God we do not have the problem here, but in some parishes some men head to the cellar instead of going into the church, and they politic and begin to talk very loudly.

Baba said, "It is a little better these past few years; but, unfortunately, these bad habits have been passed on from father to son."

WINTER'S GRACE

We all have friends or family members who do not believe in God, and the reasons they don't believe are many. Maybe they had a bad experience with some representative of the Church. Maybe they lost a loved one and blame God. Maybe they just don't see the point. But if you had five minutes to make your case for believing, what would you say?

You might be tempted to bang on the table and shout that they had to believe or risk the fires of hell. Or you might try to show them that they would be fools not to believe. But you probably wouldn't reach them without presenting the most powerful message: God created the world, created them and loves them.

Instead of trying to beat God into people, I would want to take them by the hands and ask them to look out the window and see the wonders of creation. I would ask them to think of the miracle of life. Then I could tell them that I believe because my life has been transformed, giving me a peace that I couldn't imagine is available from any place but God.

"Lord, help me and others to see that the wonders around us have come from Your Hand."

GREAT CONTRAST

Jesus told His disciples: "It is easier for a camel to go through the eyes of a needle than for a rich man to enter into the kingdom of God."

The Greek word for needle in Jesus' saying is **rhaphis,** meaning an ordinary sewing needle.

Some scholars have explained Jesus' words as a reference to a low, narrow pedestrian gate in the city wall, through which people could pass after the main gates were closed for the night. To enter such a gate, a camel would have to be unloaded, kneel and crawl through. This explanation is one of the attempts to explain the gospel but it avoids giving the transforming message of the Gospel. Jesus was explaining the impossibility of entering the kingdom as a result of human effort.

The camel was the largest animal in Palestine. Jesus used the vivid contrast between the largest animal and smallest opening to illustrate the impossibility for those who trust in riches to enter into the kingdom of God. Salvation comes only through dependence on God.

ALL SAINTS

In the Orthodox Church, the Sunday after Pentecost is dedicated to all saints. This same Holy Day is celebrated in the Western Church on the first day of November.

As early as the time of St. John Chrysostom, this Sunday was already dedicated to the memory of all the martyrs. So we see that as early as the fourth century united Christendom set apart a special day for its saints.

Why should the saints be remembered? Because the church is grateful to them. They have revealed the grace of God, for they were His servants. When man honors them, he honors God. Moreover, contemplation of the saints may stimulate the reflector to virtue because of their example. For most people, words have to become flesh before they understand them. The saints help the average Christian to grasp the intent and the content of saintliness.

Man is, to some degree, saved, made healthy, by memory-tradition. Such remembering is psychologically good for us. Then why shouldn't we, once a year, remember all the saints, even though we honor them on separate days?

Dabs of Thoughts

Those on the Julian Calendar (celebrating Christmas on Jan 7) have Demetrius Soul Saturday on November 7.

Our greeting each other with the words "Glory Be To Jesus Christ" comes from the example of the Mother of God who greeted people during the years she spent in the temple with the words "Glory Be To God."

A Christian should bring the teachings of their faith into their relations with their neighbors and fellow employees. An essential aspect of the Eucharist (Holy Communion) is that we are intended to be at one with Christ, not only when we accept communion but also in our daily lives all week long. Christ should dwell in us and we in Him, and we should reflect something of His understanding and His love in being the kind of neighbors we are and in the way we behave on our jobs.

Deuteronomy 6:3-7 instructs parents to be diligent teachers of their children. Diligence in teaching is the watchword. This teaching must begin in the home and be strengthened by the religious education classes and the church.

America was built on a firm foundation. Our forebearers went together as a family to Church. And in their days of sacrifice and want they still thanked God for the blessing of life and living.

The Church is not a man-made organization for helping frustrated people with their problems, rather it is a Divine Society through which the world is restored to God Almighty.

There is no way of buying love. Friendship that can end was never true. St. Jerome

"The Kingdom of God is at hand" (Mark 1:15). Our Lord's ministry was to begin the kingdom of heaven on earth. Heaven is wherever God is. Christ through His presence in Galilee and His continued presence in the Church today makes heaven on earth. It is for this reason that our churches are painted with heavenly scenes and in light colors, to show that when we enter the church we leave the world and enter heaven.

The icon never strives to stir the emotions of the faithful but to guide every emotion as well as the reason and all other faculties of human nature on the way toward transfiguration. L. Ouspensky in "The Meaning of Ikons."



EDITORS' NOTES

This month we will be celebrating Thanksgiving, a purely American holiday. Our immigrant forefathers may not have been present at the first Thanksgiving, but it was the first American holiday they celebrated in America. It was a special day complete with a stuffed chicken. Turkey was too expensive! This was also different in that there was no fasting period preceding it. As long ago as the early 1900's St. Tikhon (Patriarch) published a booklet which contained the service for this day to be served in our churches. Truly we are grateful to God for all His blessings, especially for the privilege of living in America.

We received an interesting letter inquiring about the crosses we have on the first page. We sent a copy of others we have in our files to our correspondent, who is using them on her pysanky.

We were surprised to find a "Quiet Time Church Kit" advertised in one of the catalogues we received. The kit included a colorful tote filled with storybooks, crayons, Beanie Pet, etc. to help keep children "content" in church. What is your view on this?

Welcome to the several hundred new members of our Packet Plan Family! You join thousands of other people who have found **The Orthodox Herald** interesting and informative. In a few months we will start our 48th year of continuous publication. As one reader told us: "I have all the "Heralds." I started collecting them when I was just a pre-teen altar boy and was assigned to pass them out. The articles are always fresh, I have not seen any reprints and I find myself referring to my copies when I need an answer for something."

God Be With You.

The Stroyens

THE ARCHANGELS

How much attention do you give to angels? Do you believe they exist?

Many people seem to have lost interest in angels although they may buy articles which have angels portrayed on them. Years ago most children recited a prayer to their guardian angel every night and many parents put a picture of angels in the children's room protecting two little children as they were crossing a bridge. Prayers nowadays tend to skip over the messengers of God.

But the Church still teaches that angels exist, that they have a unique position in creation since they are pure spirits without bodies, and that God has made them in order to do special work for Him – like communicating with and protecting us.

Do angels still do things like speak to people the way Gabriel spoke to Mary at the Annunciation? Maybe not as dramatically – but what about when you wake up on time without the alarm going off ... or when you say the exact right thing to someone who needs a boost ... or when you make the right choice instantly in a difficult situation ... or when you avoid temptation? Might not angels be on hand in those moments to help out?

Think about it. God can speak to us in many ways – through the Gospel, the Eucharist, other people – and through angels. Each of us was given a guardian angel at baptism.

On November 8/21 we commemorate Archangels Michael and Gabriel and all the heavenly powers. The tropar and kondak for the day (the hymns which give an overview or synopsis of a day) present the angels as our guardians, and we ask them to deliver us from misfortune and ask them to implore God to grant us mercy.

THE BIBLE IN CREED

One of the most frequent questions we are asked is: "Do the Orthodox believe in the Bible?" David M. Mastroberte, a 15 1/2-year-old homeschooler, has researched and compiled Biblical references for the Creed, which Orthodox profess at each Divine Liturgy and at most Divine Services of the Church.

The Nicean-Constantinopolitan Creed as found in Holy Scripture
A Profession of Orthodox Christian Beliefs

I believe in (Romans 10: 8-10: 1 John 4: 15) ONE God, (Deuteronomy 6: 4, Ephesians 4: 6)
Father (Matthew 6: 9)
Almighty, (Exodus 6: 3)
Maker of Heaven and Earth, (Genesis 1: 1)
and of all things visible and invisible. (Colossians 1: 15-16)
And in ONE Lord Jesus Christ, (Acts 11: 17)
Son of God, (Matthew 14: 33; 16: 16)
Only-Begotten, (John 1: 18; 3: 16)
Begotten of the Father before all ages. (John 1: 2)
Light from Light; (Psalm 27: 1: John 8: 12; Matthew 17: 2,5)
True God from True God; (John 17: 1-5)
Begotten, not made; (John 1: 18)
of one essence with the Father (John 10 : 30)
through whom all things were made; (Hebrews 1: 1-2)
Who for us men and for our salvation (1 Timothy 2: 4-5)
came down from heaven, (John 6: 33,35)
and was incarnate of the Holy Spirit and the Virgin Mary (Luke 1:35)
and became man. (John 1: 14)
And He was crucified for us (Mark 15: 25; 1 Corinthians 15: 3)
under Pontius Pilate, (John 19: 6)
suffered, (Mark 8: 31)
and was buried. (Luke 23: 53; 1 Corinthians 15: 4)
And on the third day He rose again, according to the Scriptures, (Luke 24: 1 1 Corinthians 15: 4)
and ascended into heaven, (Luke 24: 51; Acts 1: 10)
and sits at the right hand of the Father; (Mark 16: 19; Acts 7: 55)
and He shall come again with glory (Matthew 24: 27)
to judge the living and the dead; (Acts 10 : 42; 2 Timothy 4: 1)
Whose Kingdom shall have no end. (2 Peter 1: 11)
And in the Holy Spirit, (John 14: 26)
Lord, (Acts 5: 3-4)
Giver of Life, (Genesis 1: 2)
Who proceeds from the Father; (John 15: 26)
Who with the Father and the Son together is worshipped and glorified; (Matthew 3: 16-17)
Who spoke through the prophets. (1 Samuel 19: 20; Ezekiel 11: 5,13)
In one, (Matthew 16: 18)
holy, (1 Peter 2: 5,9)
catholic, (Mark 16: 15)
and apostolic Church. (Acts 2: 42; Ephesians 2: 19-22)
I acknowledge one baptism for the remission of sins. (Ephesians 4: 5)
I look for the resurrection of the dead, (John 11: 24; 1 Corinthians 15:12-49; Hebrews 6: 2; Revelation 20: 5)
and the life in the age to come. (Mark 10: 29-30)
AMEN. (Psalm 106: 48)



Last month I wrote about the meat in lemon dill sauce, which we ate in several European countries. Lemons were available all year 'round even in the northern countries, as they were preserved by the housewife. Now, we can buy them all year 'round but they are very expensive. As I write this I paid 50¢ for one lemon. But eating this delicious and different dish brought back memories of Prague.

Beef in Lemon Dill Sauce

2 lbs lean beef
1 cup beef broth
4 slices lean bacon
1 Tbls bacon drippings
1 Tbls flour
1 cup sour cream
1 1/2 Tbls lemon juice
1 teas grated lemon rind
1/2 teas sugar
1 Tbls chopped dill or tarragon

Cut beef into 1 inch cubes. Place into a heavy pot with the beef broth, cover and cook until tender. Add more liquid, if necessary. Remove from heat. Take meat from pot and cool broth. Fry bacon until crisp. Remove and crumble. Take out one Tbls bacon drippings. Add beef to rest of drippings and cook, covered, for 5 minutes. Make a zaprashka by adding the flour to the 1 Tbls reserved bacon dripping in a deep frying pan. Stir constantly over medium heat until light brown. Whip in the cooled broth, then the sour cream, lemon juice, lemon rind, sugar and dill or tarragon. Mix thoroughly. Pour the lemon sauce over the meat. Sprinkle with crumbled bacon. Serve with boiled potatoes or noodles. Variations: You may eliminate the bacon and use oil.

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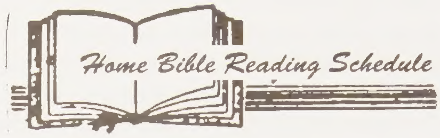
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1	**Luke 8:5-15**	17	Luke 11:34-41
2	Luke 9:18-22	18	Luke 11:42-46
3	Luke 9:23-27	19	Luke 11:47-12:1
4	Luke 9:44-50	20	Luke 12:2-12
5	Luke 9:49-56	21	Luke 9:1-6
6	Luke 10:1-15	22	**Luke 8:41-56**
7	Luke 7:1-10	23	Luke 12:13-15, 22-31
8	**Luke 16:19-31**		
9	Luke 10:22-24	24	Luke 12:42-48
10	Luke 11:1-10	25	Luke 12:48-49
11	Luke 11:9-13	26	Luke 13:1-9
12	Luke 11:14-23	27	Luke 13:31-35
13	Luke 11:23-26	28	Luke 9:37-43
14	Luke 8:16-21	29	**Luke 10:25-37**
15	**Luke 8:26-39**	30	Luke 14:12-15
16	Luke 11:29-33	31	Luke 14:12-15

BIBLE STUDY

If we listen carefully to the Gospel (Luke 10:25-37) we may be able to hear Jesus telling us that good religion requires imagination.

With this Gospel the Lord gives us a precious, inexhaustible treasure: the parable of the Good Samaritan. It invites us to see those whom we have become accustomed to consider enemies and opponents in a different way. It tells us that we can come to see them as neighbors whom we very much need to have in our lives.

The poor Jewish fellow who was attacked by robbers and left for dead in Jesus' parable got help only from someone whom he had been raised to despise as a hereditary enemy: a wrong-believing Samaritan. It was this most unpromising person who, at the most critical moment in the man's life, took the risk of getting involved and helped him get back into the ranks of healthy, living, flourishing human beings.

Those whom the unfortunate man would have considered as allies: his fellow-Israelites, fellow believers and even leaders left him for dead just as the bandits had done! Did they stop to consider what they were doing by leaving him to his fate? Did they know that they were putting themselves on the same level as the lawless ruffians who had hurt their countryman?

Perhaps they did not see that. That still does **not excuse** them for not using their imagination and seeing **themselves** as potential candidates for the same sort of treatment he got. If they **had** thought about it like that, they might have remembered what the Bible teaches: that "we reap what we sow" (a variation of the Golden Rule, which is taught by virtually every religion in the world!). Then they might have offered this tragic man some help.

Perhaps the Samaritan traveler was more imaginative than the men who left the victim of aggression lying bleeding by the side of the road. Or perhaps he just did what comes naturally to those who are created in the image and likeness of God. Perhaps he just did not stop to think that this was a person with whom, due to their heritage, he had irreconcilable differences. Maybe he just did what needed to be done. Nevertheless, his actions showed him to be that most wonderful of human beings: **A GOOD NEIGHBOR.**

Did Jesus' listeners grasp the implications of this ingenious parable and make this lesson part of their life philosophy? Do we? Jesus has shown us that it is wrong to be mentally lazy, i.e. to think only in standard, traditional patterns of suspicion, fear and defensiveness.

We can even see ourselves as this victim who has been hurt by something she or he has experienced in this life. Then we can also see in ourselves the attitude of those people who did not want to help – the old habit of not examining the things that hurt, of just leaving them be, just letting them lie there bleeding sadness, cynicism and despair into our lives. But with Jesus' help we can also find the Good Samaritan in us, who pauses and takes charge of the problem. Using imagination and courage we can be a good neighbor to ourselves and to others all around us. It begins within!

Fr. Ihor Kutash, Ph.D.

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